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E. 12.9

A S E R M O N

P R E A C H E D B E.

foré His Maiestie at

White-Hall,



On Tuesday the 25. of December
being Christmas day,

¶ *By the Bishop of Elie His*
Maiesties Almoner.

ANNO 1610.



¶ Imprinted at London by Ro-
bert Barker, Printer to the Kings
most Excellent Maiestie.

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fore His Maiestie at *White-*
hall, on Christmas day
last, &c.

LUKE 2. verse. 10. 11.

The Angel said unto them: Be not afraid, for behold, I bring you good tidings, of great ioy, which shall be to all people.

That, there is borne, unto you, this day, a Saviour, which is Christ, the Lord, in the Citie of David.

THere is a Word in this Text, and it is *Hodie*, by vertue whereof, *Too day.* *this day* may seeme to challenge a speciall propertie in *this Text*, and *this Text* in *this day*. Christ was borne, is true any day: but, *this day* Christ was borne, neuer, but to day onely. For, of no day in the yeere can it be said, *Hodie natus*, but of *this*. By which word, the Holy Ghost may seeme to haue marked it out, and made it the peculiar Text of the day. *Borne too day.*

Then, it wil not be amisse, *Doner cognomina-* HeBr. 3. 13.

{ A 2 }

tur

to day.

tur hodie, (as the Apostle speaketh) *while it is called, to Day*, to heare it. To morrow the word *Hodie* will be lost: This day, and not any day else, it is in season. Let vs then heare it *this Day*, which, we can heare no day besides.

IT is then The first report, the very first newes, that came (as *this day*) of that, which maketh *this day*, so high a Feast; *The Birth of CHRIST*.

¹
Dixit Angelus.

It came by an Angel; then: No man was meet to be the messenger of it. And looke how it came then, so it should come still; and none but an Angel bring it: as, more fit for the tongues of Angels, then of men. Yet since, God hath allowed sinfull men, to be the Reporters of it at the second hand; and the newes, neuer the worse for that: Good newes is good newes and welcome, by any, though the person be
² 2. Reg. 7. 9. but euen a *foule Leper* that brings it. Yet, that the meannesse of the messenger offend vs not, euer we are to remember this; Bee the parties who he will, that brings it, the newes of Christes Birth, is a message ~~sent by an Angel~~

³
Dixit illis.

This had bene newes, for the best Prince in the Earth. That these *Illis* here, these parties, were Shepherds, that this Message came

to them, needes not seeme strange : It found none else (at the time) to come to : The Angel was glad to finde any to tell it to ; euen to tell it the first he could meet withall: None were then awake, none in case to receiue it, but a sort of poore shepheards ; and to them he told it.

Yet, it fell not out amisse, that shepheards they were ; the newes fitted them well : It well agreed, to tell shepheards of the yeanning of a strang Lambe : such a Lambe, as should take away the sins of the world : such a Lambe, as they might send to the Ruler of the world for a present.

Ioh. 1. 29

Mitte Agnum Dominatoriterra : Esays Lambe. Esay 16. 1 *Send ye the Lambe to the Ruler of the Land.*
Or (if yee will) to tell shepheards of the birth of a Shepheard, Ezekiels Shepheard: *Ecce suscitabo* Eze. 34. 23

vobis Pastorem ; Behold, I will raise you a Shep-

heard: the^a chiefe shepheard, the^b great shepheard, ^a 1. Pet. 5. 4

and the^c good shepheard that gaue his life for his ^b Heb. 13.

flocke. And so, it was not vnfit newes, for the ^{20.} Ioh. 10. 11

Persons to whom it came.

For the Maner : the Angel deliuereth it *E-*

uangelizando, Churchwise, (and that was a signe,

this place should be the exchange for this

newe Churchwise (I say) for hee doth it by a

Sermon, here at this verse: and then, by a Hymne

or Antheme after, at the 14. verse. A Sermon : the

{ A 3 }

Angel

3
Dixit, E-
uangelizo.

*Glorie in
the highest*

Angel himselfe calles it so, *Euangelizo vobis, I come to Euangelize, to preach you a Gospell*: that first. And presently after he had done his Sermon, there is the *Hymne, Gloria in excelsis*, taken vp by the Queere of heauen. An Angel makes the one: A multitude of Angels sing the other. The whole Seruice of this day, the Sermon, the *Antheme*, by Angels all.

4
*Euangelizo
gaudium
magnum.*

Now the Ende of both Sermon and *Antheme*, and of the Angels, in publishing it, and of the shepheards, and vs, in hearing it, is *gaudium*, *loy*, for the Benefit, and Honor; *gaudium magnum*, *great Ioy*, for the great Benefit, and great Honour, vouchsafed our nature, and vs, this day. *Ioy*, is in the *Text*, and if *ioy* bee in the *Time*, it is no harme: We keepe the *Text*, if wee hold the *Time* with *ioy*, For so the Angel doeth warrant vs to hold it.

The diuision.

Of this Angelicall, or Euangelicall message, or (as not I, but the Angel calleth it) Sermon, these two verses I haue read, are a part. Where of, the former, is but an *Ecce*, exciting them to heare it, by magnifying the message, as well worth their hearing. *Bee not afraid, for I bring you good Tidings, of great loy, which shall be, to all people.* The latter, is the very message

selfe, That, there is borne, vnto you, this day, a
Saviour, which is Christ, the Lord, in the City of
David.

In the former, are these points. 1. Feare not,
(it is no ill newes, I bring you.) 2. Nay, it is
good newes. 3. Good, for it is newes of Ioy. 4. Ioy,
and that no ordinary, but great Ioy. 5. Not to
some few, but to the whole people. 6. And not
toti populo to all one people, but *omni populo*, to
all people whatsoever. 7. And them, not for
the present, but *Quod erit omni populo*, that is,
and so shall bee, to all, as long as there shall bee
any people, vpon earth. And, by vertue of this
[*Quod erit*,] to vs, here, this day. Ecce, Behold,
such is the newes I bring.

In the latter, the message it selfe. The summe
whereof is, the Birth of a Childe, A Childe is
borne. Three things are proposed of Him. 1.
This Childe is a Saviour. 2. A Saviour which is
Christ. 3. Christ the Lord, *Christus Dominus*.
For euery Saviour is not Christ, nor euery Christ,
Christus Dominus, Christ the Lord, or the Lord
Christ. He, is all three.

Then haue we besides, three circumstances,
of the Persons, Time, and Place. 1. The Persons
for whom all this is: twice repeated; *Euangelizo*
vobis

²
The Mes-
sage it selfe.

¹
The names.

³
The Cir-
cumstances

¹
The Per-
sons.

I bring you
good tidings

shall be.

Borne to you

you
great joy.

²
The Time.

³
The Place.

³
Our duty
reciprocally.

vobis in the first verse, *Natus vobis* in the second. But this, I make some doubt of, whether it be a *circumstance* or no; I rather hold it a principall part of the *Substance*, as, the very word of conueyance, whereby it passeth to vs. And sure, there is no Ioy either in *Euangelizo*, the *Message*; or *Natus*, the *Birth*, without it, without *Vobis*. But, if the *Message*, and the *Birth* it selfe both, be *ours*; then it is *gaudium magnum* indeed. Specially, if we adde 2. the *Time* when, not many daies hence, but euen *this very day*. And 3. the *Place* where, that it is in no remote Region farre hence, but *in the City of Dauid*, euen heere hard by.

And then lastly in a word; what our parts are to performe, to these two parts, this dayes *Message*, and this dayes *Birth* of our *Sauion*, *Christ, the Lord*.



Bee not afraid.

They were
afraid.

HEere is a stop, that the *Message* cannot proceed: For the sight of the *Messenger*, hath almost marred the hearing of the *Message*. The parties, to whom it comes, be

be in such *feare*, as they be not in case to receiue it. *They were afraid*, and that *soe afraid* (as is said in the verſe before) at the ſight of the Angel, that came with the newes.

And this was not the caſe of theſe poore men onely; others, and other maner of people were ſo, as well as they. This Goſpel of S. *Luke* is ſcarſe begunne; we are yet but a little way in the ſecond Chapter; and wee haue already, three *Noli timere's* in it: and all, as here, at the comming of an Angel. *Feare not Zacharie*, Chap. 1. 13. So, he was *afraid*. *Feare not Mary*, Chap. 1. 30. So, ſhe was *afraid*. And now, *Feare not theſe* here. That it ſeemes to be generall, to *feare*, at an Angels appearing.

So were others.

Feare not.

1

2

3.

What was it? It was not the *feare* of an euil Conſcience: They were about no harme. *Zacharie* was at Church at his *Office*: The bleſſed Virgine (I doubt not) bleſſedly employed: Theſe here, doing their duetie; *watching ouer their flockes by night*: yet *feared* all. What ſhould the matter be? It is a plaine ſigne, our nature is fallen from her original: Heauen, and we, are not in the termes we ſhould be: not the beſt of vs all.

Of what not.

Of what.

Angels are the Meſſengers of Heauen: Meſſengers

Why of the Angel.

{ B }

sengers euer come with tidings ; but whether good or bad , we cannot tell. Here comes an *Angel* with newes from Heauen : what newes he brings, we know not, and therefore we *fear*, because we know not. Which shewes, all is not well betweene Heauen and vs ; that vpon euery comming of an *Angel*, we promise our selues no better newes from thence; but still *are afraid* of the messages and messengers that come from that place.

Be not afraid.

That the message then may proceed, this *fear* must be remoued. In a troubled water, no face wil well be seene: nor by a troubled minde, no message receiued, till it be settled. To settle them then for it; no other way, no other word to begin with, but *Nolite timere, feare not*, and that is euer the Angels beginning. Such is our infirmitie, euer he must begin with these two words, *Noli timere, feare not*, and so he doeth seuen times in this Gospel.

For no ill tidings.

But feare will not be cast out with a couple of words, till they see some reason to quiet them. And no better reason, then to shew, they haue no reason to *fear*: for feare is the expectation of euil, and there is no euil toward them: and so they haue no reason to *fear*; *quod* *trepida-*

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trepidauerunt timore ubi non erat timor, As if he Psal. 53. 5.

should say; Angels haue come with weeping newes, as *Iud. 2. 5.* If I were such an one, it I came with sad tidings, yee had reason, yee might feare. But now, your *terror* groweth out of error. You are mistaken in me, I am no such Angel; I am *Angelus Euangelizans*, an Angel with a Gospel, one that comes with no *bad newes*. Feare not then. There is no euil toward.

No euil: and that were ynough for *feare not*.
 But here is a further matter, not onely *prina-* But good tidings.
tiue, I bring no ill, but *positiue*, I bring you good
newes. And good newes is *Nolite timere*, and
 somewhat besides, (that is) *Feare not*, but, *Be of*
good cheare. They be two degrees plainely,
 though one be inferred of the other. *Feare* no
 ill, there is none *to feare*; there is no ill, nay
 there is *good* towards. For *good newes* is good;
 in that, it represents the good it selfe to vs, be-
 fore it come. It is but words: true. But such
 words made *Iacob reuiue againe*, when hee was Gen. 45.
 more then halfe dead, euen the good newes of Io- 17.
sepbs welfare. If I might but heare good tidings
 (saith *Dauid* when his bones were broken) it Psal. 51. 8.
would make me well againe: That, *Salomon* said Pro. 13. 17.
 well, *A good messenger is a good medicine*.

2. Cor. 2.

15.

Prou. 16.

24.

Esay 51. 7.

Col. 1. 10.

1. Iohn 14.

18.

Feare not

3

Tidings of
Ioy.

Rom. 11.

12. Ioh. 16.

24. Gal. 4. 4.

Prou. 13.

12.

Specially this here, which is so good, as it carrieth away the name from the rest, to be called the Gospel, or, the glad tidings, as it none so glad, nay none glad at all without it : It is (saith the Apostle) *odor suauitatis*, a comfortable sweet favour. It is (saith the wise man) *dulcedo animae & sanitas ossium*, the sweetnesse of the soule, the very health of the bones. It is such (saith the Prophet) *as the lips are precious, and the feete beautifull, of them that bring it*, that a Saviour is borne, as by whom, things in heauen and things in earth, men and Angel (which were in feare one of another) are set at peace, and loue: and Loue casteth out feare, giueth the true *Noli timere*.

Good newes of ioy: For, of good newes, there are more sorts then one. Good newes it had bene, if it had bene but, *Euangelizo vobis spem*. Newes of good hope: that had bene ynough, for *nolite timere*. This is more, it is of ioy. I wot well, there is a Ioy in hope, *spe gaudentes*, saith the Apostle: But that ioy is not full, till the fulnesse of time come. Nor it is not perfect, for it is allayed somewhat, with an vnpleasing mixture, which is *spes differtur*, and that (as the wise man saith) *affligit animam*. Hope deferred afflicteth the soule. *Gaudium spei* is nothing to *gaudium rei*: the hope

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hope *de futuro*, of a thing to come hereafter, nothing to the actuall fruition, of a thing present.

And indeed, till this dayes newes, it was euer *Euangelium Spei*; euer, in the future tense, before. Euen the very last before this, to the blessed Virgin *Ecce concipies*, *Thou shalt conceive*, *shalt*. So it was yet to come. This, the first in the present tense, Not *is to be borne is to be sent, is to come*, but, *Natus est, Missus est, Venit, is borne, is sent, is come*. *Hodie*, euen to day, takes no time. In the City of *Dauid*, not farre hence, but euen hard by. This is *Euangelizo gaudium*: This is ioy indeede.

Luke 1. 31

good tidings.

But euen in Ioy, there be diuers degrees: All are not of one size: Some there are lesser; some (as this heere) *gaudium magnum*. The fire is, as the fuell is; and the Ioy is, as the matter is. There is not like ioy to a shepheard, when his Ewe brings him a lamb, as when his wife brings him a sonne; (yet that of a lambe, is a Ioy, such as it is:) But then if that sonne should proue to bee *Princeps Pastorum*, the *chiefe shepheard in all the land*, that were somewhat more: But then, if he should proue to be a *Cyrus* or a *Dauid*, a *Prince*, then certainly it were another maner ioy, *gaudium magnum* indeed. As the matter is, so is the

⁴
Of great
joy.
great ioy.

{ B 3 }

Ioy.

Ioy. If *great* the Benefite, *great* the Person, then *great* the Ioy. And heere the *Benefite* is *great*, none *greater*, as much as the sauing of vs all, as much as all our liues and soules are woorth; therefore *great*. And the *Person* *great*, none so *great*, (it is the LORD himselſe) therefore *prima magnitudinis*, *great* euen as He is. Indeepe so *great* it is, that the Prophet bids vs plainly,

Esay 45.18 *remember no more former things, nor regard matters of old*: This passeth them all, the ioy of it puts them all downe: so that none of them shall once be mentioned with it. Therefore well said the Angel, *Euangelizo gaudium magnum*.

Ioy to the
people.

To all people

And *great*, it may bee *intensiuè*, in the parties themselues: yet not *great extensiuè*, nor extend it selfe to many, not be *gaudium magnum populi*. Yes, euen that way also it is *great*; it is *publique ioy*, it is *ioy to the people*. And, well fare that Ioy where it is merry with all. It is added purpose-ly, this, that they might not mistake, when hee said, *Euangelizo vobis*, hee brought *them* good newes; That though hee brought it *them*, yet not *them* onely, it was not appropriate to *them*, it was common to *others*: They had their parts in it, but so should *others* haue no lesse then *they*. And euery good Shepheard, will like it the

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Birth:
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gaudium
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haue th
And

the better for that, will be *progrege*, and still pre-
ferre the ioy of the whole flocke.

In other ioyes, it fallies out as *Esay* telles, *Mul-* Esay 9.3.
tiple the Nation, and ye shall not encrease their ioy:

for, that which one winnes, another looses: But,

this Ioy, the Ioy of *Puer natus est nobis*, in it, they A child borne.

shall all reioice before thee as men make merry in
haruest, and be ioyfull as men that diuide the spoyle.

In Haruest, And a good Haruest all the Coun-
trei is the better for. At a spoyle, wherein eue-

ry one hath his share. That is *gaudium populi*, the ioy of the people

And such is this. Well figured in the place of

his Birth; an *Inne*, which is *domus populi*, open

to all passengers that will take it vp; *Iuris publici*,

wherein euey one hath right. Yea, and the

most common part of the *Inne*. For, though

they sort themselves, and haue euey one their

seuerall Chambers: in the *stable* all haue inte-

rest, that is common. And as the place *publike*, Luke 2.7.

so is the *Benefite*, and so is the *Ioy publike* of his

Birth: Christmas ioy right, All fare the better

for this day. *Salus populi* is the best, and so is

gaudium populi too, and euey good minde, will

like it so much the better, that *All the people* The safety of the
people.
The ioy of the people

haue their part in it.

And this were much, *toti populo*, to a whole Ioy to all

people, people.

people, if it were but one : But it is *omni populo* (say *Theophylact* and *Beda*) that is, to *All people*, which is a larger extent by farre. And if yee speake of *great ioy*, this is *great* indeede, for it is *uniuersall*, it is as *great* as the world is *great* : when not the *Jew* only but the *Gentile*, nor the *Gentile* but the *Jew*, not one people but *All*, keep a feast. And at this word, *omni populo, nec vox hominem sonat*, It is not man that speaketh now, whose goodnesse commonly, when it is at the greatest, extendeth no further, but to one Nation : But with God, it is neuer *great*, till it come to *omni populo*. It is but a *small thing* (saith Hee by *Esay*) to rayse the Tribes of *Iacob*, or to restore the decayes of *Israel* : I will giue thee a *Light* to the *Gentiles*, and a *Saluation* to the end of the world.

All people
Esay 49.6

Luke 1.1

Psal. 110.3

As we said of the *Inne*, euen now, the place of his Birth : So say wee here, of the *time* of it. It is well set downe by *S. Luke*, to haue beene at the Description of the whole world, for that was a meete time for the Sauiour of the whole world to bee borne : *The dewe of whose Birth is of the wombe of the morning*, (the Psalmist in passion of ioy misplacing his words,) the meaning is, *his birth from the womb, is as the morning dew*, which watereth and refresheth the face of the whole earth :

earth: Not *Gedeons fleece* alone, but the whole *Iudg. 6. 37.*
 earth; Not one part, nor the Iewes onely: No
partition now, but ^a *utraque unum* one of two: *a Ephes. 2.*
 nay, one of all: ^b *all recapitulate* in himsele, and ^{14.}
 from him as a Center, lines of ioy drawne to all, ^{b 1. 10.}
 and euery part of the Circle.

And we may not passe by *Quod erit*, which
 shalbe; which not onely *is*, but *shalbe*. For by ^{7.}
 this word, We hold; It is our best tenure. Not *To all peo-*
 onely to *All* that then were, (then had we bene *ple that*
 out) but that were, or euer should be, to the *shalbe.*
 worlds end. *Omni populo, all people*, is the latitude
 or extent: *Quod erit, that shall be*, is the longitude
 or continuance of the ioy, *Quod erit, that it shal-*
be a feast of ioy, so long as any people shall be,
 to hold a feast on the face of the earth. In a
 word, That same *Euangelium eternum*, that S.
Iohn saw in the Angels hand, we now, heare from *Apoc. 14.*
 the Angels mouth, *to be preached to euery Na-*
tion, kindred, tongue and people, that be, or shalbe,
 while the world endureth. ^{6.}

So, if we reade *Quod erit*, with *omni populo*.
 But some reade *gaudium* with *quod erit, gaudium*
quod erit, and make a note of that, The ioy,
quod erit, that is and shalbe. For commonly, all
 our earthly ioy, is *gaudium quod est, & non erit,*
 that

shall be.
² *to all people.*
 Ioy that *joy wh^{ch} shall*
 shall be. *be.*

that *is*, for the present, but continueth not; *is*,
 Eccle. 7. 8. but *shall not be*, like the blaze of a brush faggot, all
 of a flame and out againe suddenly, in a mo-
 ment. *Gaudium quod erit*, the ioy that *so is*, as it
shalbe still, is grounded vpon the ioy of this
 Day, *Christ* and his Birth. Without which, our
 ioy, is as the ioy of men in prison, merrie for a
 while, but within a while sentence of death to
 passe vpon them. Without which, *extrema*
 Prou. 14. *gandij luctus occupat*, the end of all our mirth,
 13. will be but mourning. All ioy else *is*, but *shall*
not be within a while: At leastwise *erit*, *quando*
 Ioh. 16. 22. *non erit*. A time *shalbe*, when it *shal not be*; *Sed*
gaudium meum, nemo tollet a vobis; But my ioy,
mine, grounded on mee, none shall euer take
 from you; not sicknesse, not death it selfe. O-
 thers it shall, this it shall not; but, now ye shall
 this Day, and euermore ye shall reioyce in the
 holy comfort of it.

And this is the magnifying of the message.
 1. No euill newes, *Feare not*, 2. Nay good, Be
 of good cheere. 3. Good newes of ioy. 4. Of
 great ioy. 5. *Publique ioy, toti populo*. 6 *V-*
niuersall ioy omni populo. 7. Ioy to all, *that are*
or shalbe; And againe ioy, which now *is*, and
shalbe so for euer.

Now

Now, vpon all these he setteth an *Ecce*, and well he may; And, that is neuer set by the Holy Ghost, but *super res magnæ entitatis*, vpon matters of great moment. But vpon this Hill, vpon the top of it, that hath so many ascent's, a *Beacon* would doe well. For looke how many *Ecce's* in the Scriptures, so many *Beacons*; And betweene them, as betweene these, ye shall obserue a good correspondence still. This *Ecce* here to the last ^a *Ecce concipies* of the Blessed Virgine, That to Esay's ^b *Ecce concipiet Virgo*, That to Dauid's ^c *Ecce de fructu ventris tui*, That to Abraham's ^d *Ecce in semine tuo*; and so vp, till ye come to ^e *Semen mulieris*: There they first begin, and take light one from an other, till they come to this *Ecce natus est hodie*, the *Ecce* of all *Ecce's* the last and highest of them all. And as a *Beacon* serueth to call and stirre vp men to haue regard: so is this here to excite them (and in them, vs all) with good attention to heare, & to heed these so great good tidings. And indeed, who is not excited with it? whose eye is not turned to behold this *Ecce*? whose eare standeth not attent, to heare this *Euangelizo*? whose heart doeth not muse, what manner of message this should be?

§ C 2 §

This

Behold.
Behold thou shalt conceive.
 a Cap. 1. Behold a virgin
 31. you shall conceive.
 b Esay 7. Behold of the
 14. fruit of the virgin
 c Psal. 133. they shall
 11. be as the seed
 d Gen. 22. of the woman
 18. Behold thy son
 c 3. 15. is this day born

Behold.

Chap. 1. 29

That there
is borne.

THis it is then, *Quòd natus est.* The birth of
a Childe : *that there is one borne this Day,*
the cause of all this ioy.

There is ioy at euery birth. *Sorrow in the tra-
uaile* (saith our Saviour) *but after the delinery
the anguish is no more remembred, for ioy that a
man is borne into the world.*

But the greater he is that is borne, and the
more *beneficiall* his birth, the greater adoe is
made. And among men, because there are
none greater then *Princes*, and great things are
looked for at their hands, their *birth's* are euer
vsed to be kept with great triumph. *Pharao*
in the Old, *Herods* in the New, both their *Na-
tus est's*, dayes of feasting.

Gene. 40.

20.

Mar. 6. 21.

Birk. 194

Matth. 12.

24.

Now of him that is borne here, it may true-
ly be said, *Ecce maior hìc.* *Behold a greater is borne
here.* One whose birth is good newes, euen
from the poorest *shepheard*, to the richest *Prince*
vpon the earth.

Who is it? Three things are said of this
childe by the Angel. 1. *Hee is a Saviour.*
2. *Which is Christ.* 3. *Christ the Lord.* Three
of his Titles; well & orderly inferred one of an-
other by good consequence. We cannot misse
one of them, they be necessary all. Our method

on

on earth is to beginne with *great* : In heauen they beginne with the *good* first.

First then a *Saujour*, that is his name: *Iesus*, *A Saujour*. *Soter*; and in that name his benefite, *Salus*, *Sauing* health or *Saluation*. Such a name as the great Oratour himselfe saith of it, *Soter*, *Hoc* In Ver. 4. *quantum est? Ita magnum est, ut latino vno verbo exprimi non possit.* This name *Saujour* is so great, as no one word can expresse the force of it.

But wee are not so much to regard the *Ecce*, how *great* it is, as *Gaudium*, what *ioy* is in it, that is the point we are to speake to. And for that; men may talke what they will, but sure there is no *ioy* in the world to the *ioy* of a man *saue*d: no *ioy* so great, no newes so welcome, as to one ready to perish, in case of a lost man, to heare of one, that will *saue* him. In danger of perishing, by sicknesse, to heare of one will make him well againe: By sentence of the Law, of one with a pardon to *saue* his life: By enemies, of one that will rescue, and set him in safety. Tell any of these, assure them but of a *Saujour*, it is the best newes he euer heard in his life. There is *ioy* in the name of a *Saujour*. And euen this way, this child is a *Saujour* too. *Potest hoc facere, sed hoc*

non est opus eius. This hee can doe, but this is not his worke: a further matter there is, a greater *saluation* Hee came for. And it may be, wee neede not any of these, wee are not presently sicke, in no feare of the Law, in no danger of enemies. And it may be, if we were, wee fance to our selues to bee releued some other way. But, that which hee came for, that *sauing* wee neede all, and none but Hee can helpe vs to it. Wee haue therefore all cause to be glad for the birth of this *Sauour*.

I know not how, but when wee heare of *sauing*, or mention of a *Sauour*, presently our minde is caried to the *sauing* of our skin, of our temporall state, of our bodily life, and further *sauing* wee thinke not of. But, there is another life, not to bee forgotten, and greater the dangers; and the destruction there, more to be feared then of this heere, and it would bee well, sometimes wee were remembred of it. Besides our skinne and flesh; a *soule* wee haue, and it is our better part by farre, that also hath need of a *Sauour*, that hath her *destruction*, out of which: that hath her *destroyer*, from which shee would bee saued, and those would be thought on. Indeed our chiefe thought and care would be for that,

that, how to escape the wrath, how to be saued from the destruction to come, whither our sins will certainly bring vs.

Sinne it is, will destroy vs all. And (to speake of a *Sauour*) there is no person on earth hath so much neede of a *Sauour*, as hath a *sinner*: nothing so dangerous, so deadly vnto vs, as is the *sinne* in our bosome, nothing from which wee haue so much need to bee *saue*d, whatsoeuer account we make of it. From it, commeth vpon vs all the euill of this life: and from it, all the euill of the life to come; in comparison whereof, these heere are not worth the speaking of. Aboue all then, we need a *Sauour*; for our *soules*; and from our *sinnes*, and from the euerlasting destruction, which sinne will bring vpon vs in the other life, not farre from vs, not from him of vs, that thinketh it farthest of.

Then, if it bee good *tidings* to heare of a *Sauour*, where it is but a matter of the losse of *earth*, or of this *life* here: how then, when it commeth to the losse of *Heauen*; to the danger of *Hell*, when our *soule* is at the stake, and the well doing or vndoing of it for euer? He that could *saue* our *soules*, from that *destroyer*, were not the birth of such a one good newes trow? Is not such a

Sauour

Saujour worth the hearkening after? Is he not? It is then because we haue not that sense of our *soules*, and the dangers of them that wee haue of our *bodies*: nor that feare of our ghostly enemies, nor that liuely apprehension of the eternall torments of that place, and how neere wee are to it, (nothing beeing betwixt vs. and it, but this poore puffle of breath which is in our nostrils:) Our *carnall* part is quicke and sensible, our *spirituall* is dead and dull. We haue not the feeling of our *sinnes*, that wee haue of our *sicknesse*: if wee had, wee would heare this newes with greater cheerefulnesse, and hold *this day* of the *birth* of such a *Saujour*, with *ioy* indeed. We cannot conceiue it yet, this destruction is not neere ynough to affect vs. But in *nouissimo intelligetis plane*, in the end when the *destroyer* shall come, and we shall finde the want of a *Saujour*, we shall plainly vnderstand this, and value this benefite, and the *ioy* of it as we ought, and finde there is no *ioy* in the earth to the *ioy* of a *Saujour*.

Ier. 30. 24.

Which is
Christ.

There is borne a Saujour, is the first. The Angel addeth further, *A Saujour, which is Christ*. For many *Saujours* had bene borne, many had God sent them, that at diuers times had set them free from diuers dangers of their enemies, *Moses* from

from the *Egyptians*, *Ioshua* from the *Canaanites*, *Gideon* from the *Madianites*, *Iepthe* from the *Ammonites*, *Samson* from the *Philistims*. And indeed, the whole story of the Bible is nothing else but a Calender of *Sauours*, that God from time to time still stirred them vp.

But these all were but pettie *Sauours*, there was one yet behind, that was worth them all. One that should *saue his people from their sinnes*; *Matt. 1. 21.* *Saue*, not their *bodies* for a *time*, but their *soules* for *eu*er, which none of those *Sauours* could doe. One therefore much spoken of, wished for and waited for, a *Sauour which was Christ*: when hee came they looked for great matters, as said the Woman at the well side: For hee *Ioh. 4. 25.* was the most famous and greatest *Sauour* of all. And this is Hee, *A Sauour, which is Christ*. Hee of whom all the *Promises* made mention, and Hee the *performance* of them all: of whom all the *Types* vnder the Law were *shadowes*, and Hee the *substance* of them all: Of whom all the *Prophecies* ranne, and Hee the *fulfilling* of them all; Hee, of whom all those inferiour *Sauours* were the *figures* and forerunners, and Hee the *accomplishment* of all that in them was wanting. *a Gen. 49.*

This is Hee: Iacobs ^a *Shilo*, Esayes ^b *Emmanuel*, *10.*

§ D §

Iere- ^b *Esa. 7. 14.*

c Iere. 23. Jeremies *c Branch*, Daniels *d Messias*, Zacha-
 d^{5.} Dan. 9. ries *c Oriens ab alto*, Aggeis *f Desideratus cunctis*
 25. *Gentibus*. The *Desire* of all the nations then;
 e Zach. 6. and now the ioy of all Nations: a *Saujour*, which
 12. chap. 2. is *Christ*.

78.
 f Agge 2. 8.

And what is meant by this terme *Christ*? A
Saujour anointed, or (as in another place it is said
 more agreeable to our phrased of speaking) a
 Ioh. 6. 27. *Saujour sealed*, a *Saujour under Gods Great seale*,
 That is, not as those other were, *saujours* raised
 vp of a sudden, vpon some occasion, to serue
 the turne for the present, and neuer heard of
 till they came: but a *Saujour* in Gods forecoun-
 saile resolved on, and giuen forth, from the
 beginning, promised and foretold, and now
 signed and sent, with absolute Commission
 and fulnesse of power, to be the perfect and
 compleat *Saujour* of all.

And to be it, *ex Officio*: His office, his very
 profession, to be one, that all may haue right to
 repaire vnto him, and find it at his hands. Not
 a *Saujour* incidently, as it fell out: but one
professo, *Anointed* to that end, and by vertue of
 his *Anointing* appointed, set forth, and sent in-
 to the world to exercise this function of a *Sau-*
jour: not for a time, but for euer, not to the Jewes

The
 Branch.

as did the rest, but euē to *al the ends of the earth.*

So runnes his Bil, ^a*Venite ad me omnes.* Come all: a Matt. 11. 28.

and ^b*Qui ad me venerit non eijciam foras,* of them b Ioh. 6. 37.

that come to me, I wil cast none out. ^c*Seruator* c 1. Tim. 4. 11.

omnium hominum, the Sauour of all men (and d Ioh. 4. 42.

as the *Samaritanes* said of him, ^d*Seruator mundi,*

The Sauour of the world,) of Samaritanes,

Jewes, Gentiles: of Kings, of Shepheards & all.

And there is yet more particularitie in this word *Christ* : Three offices did God from the beginning erect to saue his people by, and that by three actes. The very heathen tooke notice of them, *Purgare, Illuminare, Perficere.* *Priests*, to purge or expiate : *Prophets*, to illuminate or direct them; *Kings*, to set all right, and to keepe all right, in that perfection, which this world admitteth. And all these three had their seuerall *Anointings.* *Aaron the Priest*, Leuit. 8. 12. *Elisa the Prophet*, 1. Reg. 19. 16. *Saul the king*. 1. Sam. 10. 1. In the *Sauour* which is Christ; his will was all should meete, that nothing in him might want to the perfecting of this worke. That *Hee* might be a perfect *Sauour* of all, He was all. *A Priest after the order of Melchisedek*, Ps. 110. 4. *A Prophet*, to be heard whē Moses should hold his peace, Deut. 18. 18. *A King to saue*

{ D 2 }

his

his people, whose name should be *Iehoua iustitia nostra*, Iere. 23. 6. *Dauids Priest, Moses Prophet, Jeremies King.*

And these formerly had met double, two of them in some other; *Melchisedek, King and Priest; Samuel, Priest and Prophet; David, Prophet and King.* Neuer all three, but in him alone, and so no perfect *Christ* but He: but He all, and so perfect. By his *Priesthood*, to purge, expiate, and saue vs from our sinnes, being a propitiation to God for them: By his *prophecie* to illuminate and saue vs from the by. pathes of error, guiding our feet in the way of peace. By his *Kingdom*, protecting & conducting vs through the miseries of this life, til He perfect vs eternally by himselfe in the ioyes of his heauenly kingdom. Rightly then, a *Sauour which is Christ.*

Now, as in the name *Sauour* there was, so is there likewise ioy in this Name *Christ*, and that many wayes. First, that we shall hang no more in expectation, Wee shall be no longer, *Vincti spei*, *Hopes prisoners.* He that should come, is come. The promised *Sauour, The Sauour, which is Christ*, is now borne, and when *spes* becomes *res*, then our ioy is full. 2. That now, there is a *Sauing Office* erected, one *Anointed*

1. Ioh. 2. 2.

Chap. 1. 79.

Zach. 9. 12.

to that ende, a professed *Sauour*, to whom all
 may resort. Wee shall not be to seeke, *there is a*
Name giuen vnder Heauen, whereby wee may *Act. 4. 12.*
 be sure of *saluation*, the name of *Christ*. 3. That
 to this our *sauing*, we haue the ioynt consent &
 good will of all parties ; in this Name *Christ*.
Christ (that is) he *Anoynted*, what person is He?
 The *Sonne*, the *second Person*. *Anoynted*, by
 whom? By the *Father* : *Quem vnxiſti*, *Acts 4.*
27. the *first Person*. *Anoynted*, with what? *With*
the holy Ghost, *Acts 10. 38.* the *third Person*. So
 a concurrence of *all Persons* in this Name ; all
 willing and well pleased, with the worke of our
Saluation. 4. If we would be saued, we would
 be saued, *unctione*, by *oyle*, not by *vineger*. *Et*
unguentum effusum nomen eius. And his Name *Cant. 1. 2.*
 is *Christ*, one that saueſth by *anoynting*. 5. And
 if by *Oyle*, (there be hot *Oyles*) with a gentle leni-
 tive *Oyle*. And the *Oyle* which he vseth, where-
 with he is *anoynted*, is, the *Oyle of gladnesse*. *Glad-*
nesse therefore must needs goe with this name.
 Which *Oyle of gladnesse* is not for *Himselfe*, but
 for *vs*: not for *His* vse, but for *ours*. So he saith
 himselfe, in his first Sermon at *Nazareth*, vpon
 his Text out of *Esay. 61. 2.* The *anoynting* (this
Oyle of gladnesse) was vpon him to bestow it vp-

whome then didst
 anoint.

on vs : and of vs ; vpon them especially, that through a wounded conscience, were troubled with the *spirit of heauinesse*, to turne their heauinesse into *ioy*. Glad then; that He is come: that by his office is to *saue*: and come with the good liking of all : to *saue* vs by *Oyle* : and that *the oyle of gladnesse*.

³
Christ the
Lord.

Heb. 7. 4.

And yet to make our *ioy* more full, the Angel addeth the third. *A Sauiour, which is Christ. Christ the Lord*. For neither is this all. Hee is not *Christ* onely. We must not stay there. For the Name *Christ* will agree, hath beene and may bee imparted to others besides. Many a *King* in Scripture, hath had the honour to carry the Name of *Christ*, but with a difference. The King, *Christus Domini*, the Lords *Christ* : Hee, *Christus Dominus*, the Lord *Christ*, or *Christ the Lord*. Consider then howe great this *Childe* is, whose *Anoynted*, Kings themselues are. For if they bee *Christi Domini*, the Lords Anoynted, *His* they are, for *He* is the *Lord*. The *Lord* absolute, without any addition ; yee may put to it what yee will, *Lord* of men and Angels, *Lord* of heauen and earth, and all the Hosts of them. *Dominus Christorum*, and *Dominus Dominorum*, *Lord paramount ouer all*.

But,

But, why the *Lord*? Because this name of *Christ* will sort with men. Nay, as Hee is *Christ* (that is *Anoynted*) Hee is *man* onely. It is His name as *man*, for *God* cannot be *Anoynted*. But Hee that should saue vs would bee more then *man*, and so more then *Christ*. Indeede, *Christ* cannot saue vs. Hee that must saue vs must bee the *Lord*. For *such a Sauiour it bebooueth vs* to Heb. 7. 28. *haue*, as might not beginne the worke of our *Saluation*, and leaue it in the middest, but goe through with it, and make an end too; which the former *Sauiours* could not doe. Formerly, euer their complaint was, that their *Sauiours*, their *Christs* died still, and left them to seeke: their *Kings*, and *Priests*, and *Prophets* dropt away still; for *they were not suffered to endure* by Heb. 7. 23. *reason of death*. But this *Sauiour*, this *Christ*, be- 24. cause hee is the *Lord*, *endureth for euer*, *hath an euerlasting Priesthood*, *Kingdome*, & *Prophecie*, and *so is able perfectly to saue them that come to God by him*. This is one reason, why, hither wee must come at the last, to *Christ the Lord*, and till we be at it, wee be not where wee should. Else our *Sauiours* will die, and leaue vs destitute.

But the mayne reason is set downe by *Esay*, *Esay* 43. 11 *Ego sum, Ego sum*, (saith God himselfe) & *pra-*
ter

ter me, non est seruator. It is I, I that am the Sauiour, I am, and besides me, there is no Sauiour. None indeed, no true Sauiour, but the Lord. All other are short, *Vana salus hominis*, saith the Psalme, *mans saluation is vaine*, any saluation is vaine, it bee not the Lords. 1. Those Christs, that were not the Lord, could saue but the body, and not one of them quicken his owne soule: Christ that is the Lord, can saue soules and bodies, his owne and others both. 2. Those Christs that were not the Lord, could saue but from carnall enemies, with armes of flesh: Hee from our ghostly enemies, euen spirituall wickednesses in heavenly places, from *Abaddon* the great destroyer, of the bottomlesse pit. 3. They, that were not the Lord, could saue but from worldly calamities, could but prune and take off the twigs (as it were:) Hee from sinne it selfe, and so plucketh it vp by the roots. 4. They, that were not the Lord, put it off but for a time, and after it came againe, *Temporall* onely. He for euer, once for all: and is become *Authour of eternall saluation*, to all that depend on him. And marke that word [*eternall*]. For none but the Lord can worke *eternall saluation*. 5. They all had neede of a Sauiour themselves, and, of this Sauiour; He needes none, re-

Heb. 5.9.

ceiues

ceiues of none, imparts to all; as being not a *Sauour* onely, but *Salus ipsa in abstracto*, *Saluation* it selfe, (as *Simeon* calleth him,) of whose *fulnesse we all receiue*. To *saue* may agree to *man*. To be *saluation*, can agree to none but to *Christ the Lord*. To begin, and to end: to saue soule and body, from bodily and ghostly enemies: from sinne the roote, and miserie the branches: for a time, and for euer; to be a *Sauour*, and to be *Saluation* it selfe, *Christ the Lord* is all this, and can doe all this. Now then wee are right, and neuer till now *A Sauour, which is Christ the Lord*. Verse 30.
Ioh. 1.

But the Name *Lord*, goeth yet further: not onely to *saue* vs, and set vs free from danger, to deliuer vs from euil: but to state vs in as good and better condition, then we forfeited by our fall, or else though we were *saued*, we should not *saue* by the match. To make vs then *sauers*, and not *sauers* alone, but *gainers*, and that great *gainers* by our *saluation*, he doeth further impart also the estate annexed of this last title, euen whatsoeuer he is *Lord* of himselfe. And he is *Lord of life* saith *S. Peter*. *Acts. 3. 15. Life* then he imparts. And he is *Lord of Glory* saith *S. Paul*, *1. Cor. 2. 8. Glory* then he imparts. And

he is Lord of Ioy. *Intra in gaudium Domini.*
Enter into the ioy of the Lord. Matth. 25. 21. Ioy
 then Hee imparts. Life, and Glorie, and Ioy,
 and makes vs Lords of them, and of whatso-
 euer is within the Name, and title of Lord. For
 hauing thereto a double right, by *Inheritance*,
 as the Sonne, Hebr. 1. 2. And by *purchase*, as a
 Redeemer (for *therefore hee died, and rose a-*
gain that hee might be Lord of all, Rom. 14. 9.)
 contenting himselfe with the former, Hee is
 well pleased to set ouer the latter to vs, and ad-
 mit vs with himselfe into his estate of ioynt
 purchase of heauen, or whatsoeuer he is owner
 of, that, in right of it, we may enter into the life,
 glorie, and ioy, of our Lord, and so be saued and
 be sauers, and more then sauers, euery way. This
 also, is in the word *Lord*: this benefit further
 we haue by it.

And now, if we will put together, *Natus*
 and *Seruator*, *Seruator* and *Christus*, *Christus*
 and *Dominus*, *Dominus* and *Natus*: *Borne* and
Sauour, *Sauour* and *Christ*, *Christ* and the
Lord, the *Lord* and *Borne*: take them which
 way ye will in combination, any of the foure,
 then haue we his two natures in one person. In
Seruator his Godhead: None but God is a *Sau-*

str. In Christus his Manhood. God cannot be
Anointed, Man may. In Dominus his diuine a-
 gaine, the Lord from heauen. In Natus his hu-
 mane nature, directly, borne of a woman. Both
 euer carefully ioyned, and to be ioyned toge-
 ther. When S. Matthew had begun his Gospel
 thus. *The booke of the generation of Iesus Christ* Matth. 1. 1.
the sonne of David, one nature, His humanitie :
 S. Marke was carefull to begin his thus ; *The be-* Mark. 1. 1.
ginning of the Gospel of Iesus Christ the Sonne of
God, the other nature, His diuinitie. But S.
Iohn, hee ioynes them, verbum caro factum Ioh. 1. 14.
est, the Word became flesh. Verbum the
Word, there is Dominus ; and Caro the Flesh,
 that is, Natus.

Anointed
 Lord.
 Borne

the Lord.
 Borne.

And euen this very *coniunction* is a new ioy.
 For that such an one, that *the Lord* would con-
 descend to be *borne*, (besides the *benefit*,) there
 is also matter of *Honour*. Euen that Hee, so
 great a person, would become such as wee are,
 would so esteeme our Nature, as to take it
 vpon him. This certainly is a great *dignitie*
 and exaltation of our Nature, and it is matter
 of new ioy : that He would so highly value it, as
 to assume, associate, & vnite it into one person,
 with the *Sonne of God*. By this, we see, why a

Saviour: why *Christ*: why *the Lord*. A *Saviour*, his name of *benefit*, whereby he is to deliuer vs. *Christ*, his name of *Office*, whereby he is bound to vndertake it. *The Lord*, his Name of *power*, whereby he is able to effect it. Wee see also why *Man*, and why *God*. First, So it should be, for of right none was to make satisfaction for *man*, but *man*. And in very deed none was able to giue satisfaction to *God*, but *God*. So that being to satisfie *God* for *man*, He was to be *God* and *man*. Secondly, So wee would wish for our selues: If we would be *saued*, we would be *saued* by one of our owne nature, not by any stranger. He *is borne*, and so one of our owne nature. Againe, if we would be *saued*, we would be *saued*, by no inferiour, but by the best: He *is the Lord*, and so the very best of all. And so, our desire is satisfied euery way.

This blessed *Birth* of this *Saviour* which is *Christ the Lord*, thus furnished in euery point, to saue vs throughly, body and soule, from *sinne* the destruction, and *Sathan* the destroyer of both, and that, both here, and for euer; this blessed, and thrise blessed *Birth*, is the substance of this dayes solemnitie, of the *Angels message*, and of our *joy*.

And

And now, to the *Circumstances*: and first of the persons *vobis*, I bring you good tidings; That to you is borne, &c.

The Circumstance of the Persons to whom.

We find not any word through all, but there is joy in it: and yet all is suspended, till we come to this one word [*vobis*], this makes vp all. This word therefore wee shall doe well euer to looke for, and when wee finde it, to make much of it.

To you

Nothing passeth without it; it is the word of application. But for it, all the rest are loose, this girds it on, this fastens it to vs, and makes it ours.

But for it, we are but in their case, *Quid nobis & tibi?* Mat. 8. 29.

What haue wee to doe with thee? This *Sauour Christ the Lord*, in this good time and fit place, *Quid ad nos?* What are wee the better?

Omni populo, is somewhat too generall, and the hundreth part of them, shall not bee benefited by him. Wee would heare it in more particularity. Why, *vobis*, for you it is, *Borne for you*: yea, now ye say somewhat.

All the people.

And twise it is repeated for sayling, in either verse once. *Euangelizo vobis*, and *natus vobis*, that yee may know the *message* is yours and the *birth* is yours: therefore, the *message* is sent to you, because the *birth* concerneth you. But yours they be, both.

Euangelizo vobis, and *Natus vobis*.

The use we
haue of it.

For vs.

Esay 9.6.

Vnto vs, a
Child is borne
For you.
For vs

Heb. 2.16.

Verse 14.

In no wise the
Angels

May we then be bold to change the person, and vtter it in the *first*, which he doth in the *second*, and say *nobis*? We may sure, *Fuer natus est nobis*, *Esay* hath said it before vs. And therby, lieth a mystery; The Angels they say, *Vobis*, The Prophets were men, men say, *Nobis*. Bid the Angel say, *Nobis*, hee cannot, neither sing nor say it: *Angelis* he cannot, to Angels, *Nusquam Angelos*: but *Hominibus* vnto men, hee can and doth. And this is a speciall high prerogative; that which the Angels can neither sing nor say, wee can doe both.

If then hee bee borne to vs, it is to some end. *Esay* tels vs what it is, when he expoundeth *Natus*, by *Datus*, Borne to vs, by *Giuen* vs. Borne, to be bestowed vpon vs. And if giuen vs, bestowed vpon vs, then hee is ours. Ours as a Saviour, ours as Christ, ours as the Lord. Ours His Benefit, His Office, His Power: His Benefit to saue vs, His Office to undertake vs, His Power to assure vs. Ours, His saluation, as *Iesus*, His anoynting, as *Christ*, His Dominion, as the Lord. And if He bee ours, then all His are ours. *Omnia eius nostra sunt*. His Birth ours, and if His Birth, all that tollow His Birth, ours too.

Luk. 15.31

Now then, seeing He and they bee ours, will it not

not bee well done; to make our entry, to take
 feisin of him and them, and dispose them to our
 best benefit? And how can we doe that better?
 Then, as *God* hath offered *Him* to vs, *this day*
 that he was *borne for vs*: so we reciprocally *this*
day that *Hee is borne*, offer *Him* againe to *God*, as
 the best pleasing Oblation that wee can offer
 him. *To day*, as in the *Temple* aliue, for our morn-
 ing oblation: And when the time commeth
 of his death, offer *Him* as on the *Crosse*, slaine
 for our euening Sacrifice. So shall wee as *Ber-*
nard wisheth vs, *uti nostro, in utilitatem nostram*
& de Salvatore salutem operari. Employ, or
 make vse of him for our best behoofe: drawe
 his proper extract from *Him*, and worke *salua-*
tion out of this our *Sauour*.

Now, a word onely, what is to bee done on
 our parts, and that respectiue to these two
 points, what we are to returne to them, what to
 this *Message*, and what to this *Birth*.

To the *Message Euangelizo vobis*, this wee are Our duty
 to returne, this is due to a *message*, to *heare* it. reciprocally.
 And, that we do, and that is all; we come to the 1. To heare
Sermon, we *heare* it, and little we doe besides. But the message
 wee *heare* it but heauily, with a faint affection
 (God knoweth:) wee *heare* it not as an *Ecce*, as
 matter

matter of high admiration : wee *heare* it not as *gaudium magnum*, with that alacrity, and cheerfulness we should. We *heare* it not as *nobis*, as if it neere touched vs, but as a matter that little concerned vs, it skilled not much, whither wee *heard* it or no. Many meaner things affect vs more but this should be the ioyfullest *hearing* that we euer *heard*.

2. To receive him.

Borne

And shall we not likewise performe some duty to *Natus est*? yes euen to that also. And not *heare of Him*, and let *Him* alone : *heare* his tydings, and let *Himselfe* goe.

He was *borne for vs*, and *giuen vs*, *Natus nobis*, and *Donatus nobis* (both goe together in the Prophet.) To a gift the duty that belongeth properly, is to *receiue* it. If *Hee* bee *Natus nobis*, and *Donatus Nobis*, I trust we will take order he be *Acceptus à nobis*. If *borne vs*, and *giuen vs*, it is our part then, wee can doe no lesse then *receiue Him*. Wee euacuate the gift, disgrace both the *giuer* and *it*, if we vouchsafe not to *accept* of it.

Borne to vs
Giuen to vs

How is that? How shall wee receive *Him*? who shall *giue Him* vs? That shall one, that will
Heb. 10. 10 say vnto vs within a while, *Accipite*, Take, *This is my Body*, by the offering *whereof ye are sanctified*.

ed. Take, this is my Bloud, by the shedding whereof
ye are saued. Both, in the holy Mysteries ordain-
ed by God, as pledges to assure vs, and as Con-
duit Pipes to conueigh into vs, this and all other
the benefits, that come by this our Saviour.

Verely, vpon his *memorable dayes*, (of which
this is the *first*) we are bound to doe some thing
in *memory*, or *remembrance of him*. What is that?
Will ye know what it is? *Hoc facite, Doe this in*
remembrance of me.

Something would be thought on, to returne
him for all his benefits, and this day for this *first*,
the fountaine of all the rest; His Birth: Some
thanks would be rendred Him for it. And how
can we doe that better, then as we are taught by
him, that studied the point of *Quid retribuam*,
and resolved it thus; no way so well, as by *Acci-*
piam Calicem: I will take the cuppe of saluation, Psa. 116. 12
and so doe it: So, with it taken into our hands,
give thanks to the name of the Lord. And when
better then to day? *Hodie* as we are heere dire-
cted. What better day then on this day? the
very day hee was bestowed on vs. To deferre
it, no longer, then he did vs. Hee deferred not
at all, but as soone as hee was borne, sent vs
word the same instant: and shall we deferre him

what shall I render

to heare of vs an other time; and not be as ready on our part to receiue him instantly, as hee was on his, to bestowe himselfe, euen presently, as soone as He was borne? Sure somewhat would bee done more then ordinary, *this day* of His birth, the day it selfe is more then ordinary.

And let this mooue vs. If euer there be a day of saluation, *Ecce hic est dies salutis*, Behold this is it, when a *Sauour is borne vnto vs*. If euer an accepted time, *Ecce tempus acceptum*. Behold now it is, this is that time. The birth day hath

Gen. 40. 21 euer beene a time accepted. Then, one King forgave the trespasse of his Seruant, and receiued him to Grace. An other, beeing pleased was ready in his bounty to haue giuen away the one halfe of his kingdome. Our *Sauour Christ*. Our Lord, on his birth day will be no worse than they. His bountie then, no lesse then theirs.

Mar. 6. 23.

Let vs then make this so accepted a time in it selfe, twise acceptable, by our accepting: which Hee will acceptably take at our hands. Let us honour *this day*, with our receiuing: which hath honored by his first giuing: Yeelding him euermore, (but *this day*, the day of it, chiefly) our vnfeined hearty thanksgiuing for this good newes; for this so great a gift; both of the

this day vouchsafed vs : in Him and for Him,
 who was himselfe the gift, our *Sauour, Christ,*
the Lord. To whom with the *Father,* and the
holy Ghost, three Persons, one immortall, euer-
 liuing, inuisible, onely wise G O D; be all Ho-
 nour, Glory, Blessing, Praise, and Thankes-
 giuing, this day and for
 euer.

